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REPORT

NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 4th May 1907.

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I.—FOREIGN POLITICS.

ADDRESSING the Shah the *Namā-i-Moqoddas Hablul Matin* [Calcutta] of the Persian politics. 22nd April makes the following observations:—

NAMA-I-MOQODDAS
HABLUL MATIN,
April 22nd, 1907.

In fact, such of the Persians as are not sensible of the present decaying condition of Iran are practically the enemies of their nation and State. Any person, whether an Englishman, a Russian or a Turk, if he cares to look into the past condition of Persia, will be able to understand that if not stronger, it was once in no way weaker than his own country. Formerly, no foreigners, even in their own lands, dared to ill-treat an ordinary Irani, for fear of our power and vengeance; but now the foreign Consuls go beyond the proper bounds in their dealings with us, while in our native land, not sparing even our Prime Minister. An ordinary foreign subject lords it, as it were, over the *elite* among us, and our neighbours put us into consternation by merely stationing forces at the frontiers. A hundred years ago our royal treasury was overflowing with money, in face of so much expenditure, and had therefore no need of borrowing money from a foreign nation even after the Russo-Persian war which lasted for over twenty years.

Now, since self-government has been instituted in the country it will, presumably, form a centre to the Moslem world and the Muhammadans from all the different quarters of the globe will be drawn to it, adding much to its pomp and grandeur. Indeed, it was to secure such a lofty position that Napoleon Bonaparte was once so much inclined to embrace Islam. As for the advantages of self-government, let us look into the case of Bulgaria. It was formerly a small principality under Turkey, but now it has developed so much strength that, besides becoming a self-protecting power, it is an object of terror to the Turks. Again, the greatest absolute monarchy of Russia has had to bow down her head to the smallest of limited monarchies, viz., Japan. So, the well-wishers of Persia would like to see a Mikado and not a Czar in their Shah. In fine, a king with limited powers is never in fear of his subjects. Contrary to this, an absolute monarch does not enjoy the confidence of his people. His is never the bed of roses. Edward the VII of England is hailed by his subjects wherever he goes, whereas the Czar has to keep his subjects aloof from himself for the sake of self-protection.

2. While appreciating the Shah's speech lately delivered in the Persian Parliament, the same paper characterizes those who are against the introduction of any self-government

NAMA-I-MOQODDAS
HABLUL MATIN.

Persian politics. in their country as a selfish lot and murderers of the State. These people acknowledge the Russians as their great God and a handful of the English as their prophets. Their sole object being usurpation and self-aggrandizement, they act as mere tools in the hands of these two Powers.

3. Referring to Sir Edward Grey's declaration in Parliament that the British Government has objected to the illegal demands that are being made at Yezd, the same

NAMA-I-MOQODDAS
HABLUL MATIN.

Persian politics. paper notes that the telegram relating thereto has no meaning, since in view of international law, the British Government has no right to raise any objection, and that it ought to have, says the paper, inquired into the real facts.

II.—HOME ADMINISTRATION.

(a)—Police.

4. The *Yugantar* [Calcutta] of the 21st April quotes from the *Motherland* of Bihar an account of the acts of oppression which

YUGANTAR,
April 21st, 1907.

An exhortation to Indians to avenge oppression.

it is alleged have been committed by Mr. Walker, the Manager of the indigo factory of Purnahia, his men and the local police on the villagers, male and female, of Jatolia after the secret murder of one Bloomfield, a local planter, and observes as follows:—

Wealth and honour have departed, and even life is going to leave the villagers. He to whom we are content to leave the charge of governing and protecting us is becoming unable to hide his demoniac nature any longer.

What is the use of going to law-courts then? Who will dispense justice to you? If you mean to live after seeing your sons, daughters and wives oppressed and dishonoured, live quietly like slaves. But if you do not like to live in this fashion, then O hundredfold-oppressed Indian, make arrangements to avenge this oppression. Has your dependence made your arms altogether unfit for holding weapons?

BHARAT BANDHU,
April 27th, 1907.

5. The murder of the late Mr. Bloomfield of the Telahara indigo factory in the Champaran district has been followed, says the *Bihar Bandhu* [Bankipore] of the 27th April, by

Anarchy in Jatolia.

absolute anarchy in village Jatolia in that district, a faithful account of which has to be sought for in the petition lately submitted by the people of that village to the District Magistrate, a copy of which is being separately given elsewhere in this paper.

SANDHYA,
April 30th, 1907.

6. Referring to the murder of Mr. Bloomfield and the alleged oppression

of the tenants of Jatolia village by the police, the *Sandhya* [Calcutta] of the 30th April inquires what leaders like Surendra, Narendra, Bhupendra, and what gentlemen who lick the *feringhi's* feet, have got to say now. Let them say once that law and justice are maintained under the *feringhi's* rule, that under the *feringhi* one is living in *Ram rajya*. Let them look at what is happening at Jamalpur on one side and at Champaran on the other and then say what they have to say. If the incidents narrated in the *Motherland* newspaper are not correct, let the editor be exposed. He claims every word of what he has said to be true. Let the *feringhi*, if he dares, protest. Why are those who beat the drum of the *feringhi's* praise now silent? The *feringhi* is lighting up a flame on all sides.

(b)—Working of the Courts.

HITAVADI,
April 26th, 1907.

7. The *Hitavadi* [Calcutta] of the 26th April says that, besides sentencing

A man to imprisonment for begging in the Municipal Market, Calcutta, Mr. Kingsford, the Chief Presidency Magistrate, had ordered that a sum of rupees seven and a few pice which was found on the person of the man should be put in the poor-box. This is strange. The Magistrate had no right to confiscate the poor man's money. If this order is not reversed, accused persons will, in future, run the risk of having their property confiscated.

BHARAT MITRA,
April 27th, 1907.

8. Referring to the judgment of Mr. Kingsford, Chief Presidency Magistrate, Calcutta, sentencing a *Naga Sadhu* to a week's imprisonment on the prosecution of the accused by the police at the instance of Justice Rampini, the *Bharat Mitra* [Calcutta] of the 27th April observes that the Englishmen seem to have forgotten their pledge of not interfering with the religious concerns of their subjects. The paper condemns the action of both Messrs. Rampini and Kingsford in this connexion, and invites the attention of Sir Andrew Fraser and Lord Minto to the pain thus caused to the Hindus by this scornful treatment of a religious recluse.

The prosecution of a *Naga Sadhu*.

BHARAT MITRA.

9. The same paper remarks that it is really much to the relief of the journalists to see Mr. Justice Chitty accepting the arguments of the Counsel for defence in the well-known *Daily News* case. The newspapers have to discuss matters relating to Government, Municipal Corporation, and social institutions, etc., and in doing so they have, of course, frequently to speak against them. If judgment had been given in favour of the complainants it would have paved the way to a joint action for heavy damages by these bodies against newspapers. Thanks to Justice Chitty for not creating such a precedent.

The *Indian Daily News* case.

BHARAT MITRA.

10. The same paper says:—

Mr. Justice Coxe.

The public has been ridiculing Mr. Justice Coxe for his judicial acumen, which has been manifesting itself in his generally dismissing the petitions presented to his bench constituted of Justice Stephen and himself. Justice Coxe has been brought from Eastern Bengal, and his elevation to the High Court bench means the supersession of the claims of various senior officers. In fact, with proceedings like these, it will be, evidently, difficult for the High Court to maintain its prestige.

11. The *Hindi Bangavasi* [Calcutta] of the 29th April reports that the mukhtar and the police muharrir who have been prosecuted for the murder of a Muhammadan in connexion with the Comilla riot have been committed to the Sessions by the trying Magistrate. They declare themselves innocent. But a great zeal and interest are being evinced on behalf of Government in proving the charge against them. And really how can the Government, says the paper, keep easy in mind, seeing that the murdered man was one of those whom Sir B. Fuller has called his beloved consort?

HINDI BANGAVASI.
April 29th, 1907.

12. In concluding the marginally-noted article, the same paper remarks that the moral courage displayed by the *Punjabee* in doing what it thought to be its duty to its mother-country has enabled it to enlist the sympathy of all Indians, save Nawab Salimullah and his following. The name of the *Punjabee*, which was formerly known only to a few people, is now remembered in every native household with feelings of respect, and Lala Jaswant Lal and Athwale are now reckoned among true patriots. May God, exclaims the paper, give them a long life to serve their country. The paper disapproves of the idea of an appeal being preferred to the Privy Council by the *Punjabee*, reminding it of the result of the appeal by Mr. Tilak a few years ago.

HINDI BANGAVASI.

(g)—*Railways and Communications, including Canals and Irrigation.*

13. The *Ratnakar* [Asansol] of the 20th April dwells on the necessity of constructing an overbridge at Khana Junction station.

RATNAKAR,
April 20th, 1907.

The same paper also makes the following suggestions in connexion with the works of improvement now in progress at Kalipahari station :—

- (1) The construction of a waiting-room for females.
- (2) The supply of water-pipe connexions to the two latrines on the up and down platforms.
- (3) The construction of two verandahs for passengers over the doors of the waiting-hall adjacent to the booking-office.

The paper concludes with the suggestion that to facilitate communication between Asansol station (East Indian Railway) and the subdivisional courts at Santardanga, the Bengal Nagpur-Railway authorities might open a station at that part of their line which passes immediately near the court-buildings.

14. The *Ratnakar* [Asansol] of the 27th April writes of the necessity of constructing a platform, waiting-room, etc., at Kusunda station, East Indian Railway.

RATNAKAR,
April 27th, 1907.

15. The *Daily Hitavadi* [Calcutta] of the 28th April writes that it is daily in receipt of complaints from intending passengers against the female booking-clerks at Howrah railway station. The complaints mostly relate to undue delays in the issuing of tickets and to refusal to accept money as price of a ticket for which change has to be given back. Thus if a rupee is offered for a ten-anna ticket, it is refused and the passenger asked to get small change for the rupee from elsewhere. If the passenger makes any protest, a policeman is summoned and he is at once made over, generally on a charge of having insulted the booking-clerk.

DAILY HITAVADI,
April 28th, 1907.

(h)—*General.*

16. The *Daily Hitavadi* [Calcutta] of the 16th April says that a rumour is afloat that His Excellency Lord Minto has at last come to realise that the partition of Bengal is really an obnoxious measure, and that His Excellency has asked the Secretary of State to place the Bengali-speaking population under a Governor, and to constitute a separate Province consisting of Assam, Manipur, Tippera, Arrakan, and Chittagong under a Lieutenant-Governor. Why Chittagong and Tippera should be incorporated with Assam is more than one can understand, remarks the writer.

DAILY HITAVADI,
April 16th, 1907.

PRASUN,
April 19th, 1907.

17. The *Prasun* [Katwa] of the 19th April writes that since the 1st April last, a new kind of liquor has begun to be sold at Katwa and its neighbourhood, which is cheaper than those sold before, but is more debilitating and painful in its effects upon the consumer. An inquiry ought to be made into the composition of this liquor.

SANJIVANI,
April 25th, 1907.

18. The *Sanjivani* [Calcutta] of the 25th April writes :—
The rulers of Eastern Bengal ought to be deprived of office without delay. English officials in season and out of season make it a boast that they have established peace in India; that unless they were in the country, the different races inhabiting it would become extinct as the result of internecine conflict. We ask if the English have the right to make such a boast.

News is coming of terrible disquiet from Comilla, Mymensingh and Dacca. Can the English boast any longer that they have established peace in the land?

Before the partition of Bengal such ill-feeling did not exist between Hindus and Musalmans in Eastern Bengal. When the partition was announced, Hindus and Musalmans in concert keenly protested against it. Affrays between Hindus and Musalmans were absolutely inconceivable at the time.

Sir Bampfylde Fuller sought to stop the partition agitation by wielding the *lathi*. But the big *lathi* of the police proved ineffective, and the agitation, far from subsiding, increased a hundredfold. He then sought refuge in a policy of sowing dissensions. He proceeded to check the *swadeshi* agitation by showing hypocritical love for the Musalman, and, thanks to his efforts, those Musalmans who hoped to get service or titles, became opponents of the *swadeshi* agitation. Still the agitation did not come to an end, and it brought about Sir Bampfylde Fuller's removal from office.

Mr. Hare replaced Sir Bampfylde Fuller. The agitation continued as before. Under the new régime, the policeman's *lathi* did not show itself, but a number of fratricidal Musalmans came out with *lathi* in hand and created disquiet. Under Mr. Hare no genuine effort is being made to check disquiet. Certain officials rejoice when they perceive that breaches of the peace are beginning to occur, while the attitude of certain other officials is making people think that a systematic effort is being made to get the Hindus punished through the Musalmans.

On the first day of the looting and rioting at Comilla the Magistrate and the police contented themselves with seeing the fun only. On the second day they cut jokes at the sight of the split head of a Hindu. And on the third day, while the shops were being looted, they made no attempts to stop the looting.

The rowdies at Akhaura and its neighbourhood began committing dacoities and the Magistrate did not succeed in repressing them.

The incidents in Tippera have induced a firm belief in the popular mind that the officials will do nothing to check those who will use *lathis* on the Hindus.

What terrible news has come from Jamalpur! A number of rowdies have entered into the *Durgabari* situate near the house of the local English Magistrate and broken the image of the goddess. They have also looted the local *kachhari* houses of the Maharaja of Nator and others. These terrible incidents have been possible in a town and in the vicinity of the Magistrate's residence.

This proves that those engaged in the looting and desecrating firmly believe that nobody will check them, no matter what acts of oppression they commit.

This also proves that the English officials are not either succeeding in checking or do not wish to check the lawless characters.

We shall not discuss on the present occasion whether the English officials wish or do not wish to check lawless men. That they are incapable of checking them is indubitable.

The principal duty of a ruler is to repress the lawless. The officials are not succeeding in discharging this duty. They ought therefore to be deprived of office forthwith.

If men who are incapable of maintaining the peace are not deprived of office, the people of this country will come to believe firmly that Government is incapable or undesirous of repressing lawlessness. People will then think that those who wield the power of the State are not discharging the duties of their station. It will not then be unnatural for the public, desirous of re-establishing peace, to try with their own strength to re-establish good government.

19. The *Sandhya* [Calcutta] of the 29th April writes as follows with reference to the incidents at Jamalpur :—

Incidents at Jamalpur.

There is nothing to fear any more—the blood is up. Our lives and honour we must save ourselves. This is what Providence ordains and the Mother directs. Do not sit indifferent, leaving to others' hands the charge of protecting your lives and property. You see now how family honour and piety are destroyed if one yields one's self unreservedly to another.

Let us all come forward now and unite to establish thanas in every town and village. It will not do to stock these thanas with *lathis* only. Fireworks will have to be laid in. If the *feringhis* do not grant passes for guns, small bombs will have to be kept. Knowledge of the method of preparing bombs is necessary. One's own jurisdiction, one's own home will have to be protected with the aid of these fireworks, of these bombs.

Let us be occupied with this business of self-protection. This thing must be provided for. There is no need for keeping anything back. We are not going to take up arms for aggressive purposes. When we shall commit an act of aggression, we shall have to proceed with secrecy. At present what is required is arranging for protection of one's own rights and one's own jurisdictions. Nobody can have any objection to this. If there is any objection to it, then what has to be done is to apply the corrective which is laid on the back of the fool. That is why we say that there is no need for secrecy. Self-protection is not to be taken to mean that one is to continue standing and thereby warding off blows. Occasionally one has to go forward and lay about. Bengalis, do not sleep any more. You have awoke after a long time. Let not the play of *lathis* and fire at Comilla and Jamalpur come to a stop: it must be kept up.

Let the *Basanti* whose head has been severed at Jamalpur be our aid. This time the worship of the Mother shall have to be conducted with hymns of fire.

20. The *Daily Hitavadi* [Calcutta] of the 30th April writes as follows :—

The affairs in Mymensingh.

The account which the *Charu Mitir* newspaper of Mymensingh has given of the affairs at Jamalpur makes the blood flow quicker in the veins of even little children. We never thought that such oppression and anarchy could prevail in any civilised country. Our contemporary's narrative awakens many reflections in our minds. We are told and taught by the English from our childhood that they have saved us from perpetual anarchy and unrest, and that but for them we would have been ruined. But now we think that the anarchy which prevails in Comilla, Mymensingh, Barisal and other places is probably unprecedented even in the history of the Musalman rule in India. We naturally ask ourselves whether anarchy has decreased or increased in India under British rule.

A calm reflection over the affairs at Jamalpur awakens hope and enthusiasm in us. Whatever the white officials, puffed up with imperialistic pride, may think, we may be sure of it that the oppressions which are being committed on the Hindus in Eastern Bengal are falling like sparks of fire on them. The fire of prowess which was about to die out amongst the Hindus of Bengal is showing unmistakable signs of revival. The Sikhs, whose chivalry and bravery are now too well known in the world, were at first more cowardly and effeminate than the Bengalis. When Guru Nanak first founded his sect he never thought of anything besides religion. Like the Baishnava sect of Bengal it was a purely religious community. But Musalman persecution turned the timid and meek Sikhs into a nation of hardy, fearless and indomitable warriors. And Musalman oppression is now obliging the Hindus of Bengal to make exertions for self-defence. The Bengali youth, who has so long been bred up in the midst of ease and luxury, is now hurrying from distant places

SANDHYA,
April 29th, 1907.

DAILY HITAVADI,
April 30th, 1907.

to save those in danger. Two years ago who thought that such a mighty change would come over Bengal? And who can say that in two years more the Bengalis will not make a name in the world for heroism and self-sacrifice?

Oppressors, whether they be Hindus or Musalmans, white men or black men, should be checked. If the Sovereign or the officials are unwilling to do that, the populace will take the work in their own hands. The force of oppression, when it has reached its climax, is sure to be checked. The authorities in Eastern Bengal having refused to take the charge of suppressing the course of oppression there, the people are gradually taking it in their own hands. Everyone should be grateful to the officials for affording this opportunity to the young men of Bengal.

A consideration of the affairs in Mymensingh clearly indicates (1) that there is an official force at the root of this work of oppression, (2) that the officials are, by their own fault, losing the confidence which the people had in them, and (3) that the desire to check the course of oppression and defend themselves is becoming strong in the minds of Bengali youths. If we calculate profit and loss at this time of our national regeneration, we see that we have gained more than we have lost.

DAILY HITAVADI,
April 30th, 1907.

21. The *Daily Hitavadi* [Calcutta] of the 30th April writes as follows:—

Unrest in Eastern Bengal. Why have the Musalmans of Eastern Bengal, who were so long in perfect amity with their Hindu neighbours, taken up arms against them? Who has kindled in their hearts the fire of jealousy and enmity against Hindus? The unanimous opinion of the oppressed Hindus of Eastern Bengal is that it is all the doing of officials. The *swadeshi* movement has, by reviving the weaving industry of Bengal, brought food and comfort to many a Musalman artisan family in Eastern Bengal where there was misery and starvation before. Why are the Musalmans then so angry with the Hindus? The Hindus of Eastern Bengal plainly reply that illiterate and foolhardy Musalmans are breaking the heads of Hindus simply because the officials have urged and encouraged them to it. And this is no mere fanciful supposition on their part. Living under the British Government, which is always so keen to suppress rowdyism, how do the Musalmans dare make the air ring with their shouts after oppressing the Hindus? Why did not the police touch a hair of the heads of the Musalmans who destroyed the image of Durga at Jamalpur? Why did the Subdivisional Officer think that his duty with these rowdies was ended when he had asked them to surrender their *lathis*? Was he afraid of them, or was it from any hidden motive that he showed such indifference to the work of punishing them? After such conduct on the part of the Subdivisional Officer, who can say that the real cause of the unrest in Eastern Bengal lies in the Musalman dislike of the *swadeshi* movement? The authorities of Eastern Bengal have not only neglected to check the Musalmans, but have at the same time arrested many of the oppressed Hindus and are trying to collect evidence against them by the agency of the *gundas* in the police service. And for this work the officials are spending money as freely as if it were water. Is this conduct on the part of the authorities approved of justice, equity and decency? Whether in the interest of the white merchant or to make an exhibition of the sovereign power, the authorities of Eastern Bengal have caused a dreadful antagonism to be generated between the Hindus and the Musalmans. In the midst of all these troubles and turmoils, Mr. Hare sits still. But the effect of this gubernatorial inaction is sure to be most fearful. The Hindus are by nature meek. But if attempts are made to insult their religion and honour, their blood, cool though it be now, will boil in their veins and the soil of Eastern Bengal will be crimsoned with the blood of both Hindus and Musalmans. Not only this. Gradually this spirit of unrest will spread through the length and breadth of India and finally consign to fire the welfare of not only the Hindus and the Musalmans, but also of the British Empire. The love of plunder which to-day you are exciting against the Hindus will not cease to operate in the plunderers after they have plundered the Hindus. Beware, therefore; do not set all India on fire by kindling the fire of jealousy amongst the Hindus and the Musalmans.

22. The *Daily Hitavadi* [Calcutta] of the 1st May writes that signs are already apparent which point to a realisation of the fears which were entertained when it was seen how indifferent the officials in Eastern Bengal were to the suppression of the inhuman outrages by the local Musalman *gundas*. The flame which has been lit at Jamalpur would not have been lighted had Mr. Hare, immediately after the Comilla incidents, arranged for proper repressive measures against the *gundas* and abandoned the dangerous policy of sowing dissensions between creed and creed. And before the incidents at Jamalpur have closed, unrest has begun to show itself at Dacca. A local correspondent writes that the condition of things at Dacca now is most serious, and there is no certainty when trouble may break out. The officials in Eastern Bengal are childishly playing with fire, reckless of what it will end in. The Hindu population of Eastern Bengal has come to believe that Magistrates and the police will not interfere for its protection against any apprehended attack from Musalman rowdies. It is not at all credible that the Lieutenant-Governor of Eastern Bengal is in any way connected with these cowardly and disgraceful incidents. But let not His Honour and the Viceroy remain inactive in this matter any longer.

DAILY HITAVADI,
May 1st, 1907.

23. The *Hitavadi* [Calcutta] of the 26th April writes as follows:—

HITAVADI,
April 26th, 1907.

The Arms Act.

The people of this country are now feeling the want of arms. They have come to understand that the Arms Act is derogatory to their national manliness and national honour. If these are the ideas which have taken hold of the minds of our Anglo-Indian contemporaries, why do they not request the authorities to fulfil the just demands of the people? It is never worthy of a just and beneficent rule to perpetuate a law which detracts from the manliness and national honour of the ruled. Why do our contemporaries forget this? But if they consider the people's desire for arms to be wrong, why do they not set about a remedy by enquiring what has made the people entertain such a desire?

If the people have really been possessed with a desire to collect arms, is not official oppression its sole cause? So long the officials protected the people, but now they are engaging *gundas* to break their heads and it is becoming difficult for people to save their honour, lives and property. In this state of things, no righteous man can blame them if they think it necessary for them to possess arms for self-defence. Difficulties are arising simply because the officials want to beat us to death while we are bound hand and foot.

In conclusion, we want to say that the authorities should forsake their crooked ways. Let them give up all attempts to foment quarrels between Hindus and Musalmans. Let them make arrangements so that the people may fare well, justice may be established in the country, difference of colour may not occasion difference in dispensation of justice, foreigners may not snatch away morsels of food from the mouths of the people, and laws inimical to the interests of the arts and industries of the country may be amended. If the people are not distrusted at every step, if competent natives are appointed to the higher grades of the public service with a liberal hand and the Home charges are abolished, there will be no cause for trouble again. People will then love the Government whole-heartedly, and it will no longer be necessary to keep the Arms Act in force. But unless this righteous path is followed, good will come neither to the rulers nor to the ruled.

24. A correspondent writes to the *Mihir-o-Sudhakar* [Calcutta] of the 26th

MIHIR-O-SUDHAKAR,
April 26th, 1907.

The post office and the police
in Brahmanbaria.

April from Brahmanbaria to complain how letters, packets, &c., passing between local Musalmans and the offices of the *Englishman* and *Mihir-o-Sudhakar* at Calcutta, are intercepted at the local post office, by a gang of so-called volunteer Hindu lads, many of them relations of the Post Master. The clerks in this post office are all Hindus. The Subdivisional Officer has repeatedly warned the Post Master against permitting a crowd of Hindus constantly to congregate at the post office, but without avail.

Again, Mahendra Daroga and Kashi Daroga having been accused before the Subdivisional Magistrate by a number of Musalmans of wrongful assault, &c., are now out of spite against Musalmans generally and acting in concert with the Court Sub-Inspector Rebati, attending Hindu secret meetings and letting the Hindus know the contents of all the confidential reports of the police,

The local Hindu population are being stirred up to almost uncontrollable fury by a rumour that it is the order of "Raja" Surendra Nath that they should fall upon the Musalmans and generally break the peace and thereby achieve the purpose of undoing the partition. It has become difficult for Musalmans in Brahmanbaria to protect themselves. Government interference in their behalf is urgently solicited.

HOWRAH HITAIISHI,
April 27th, 1907.

25. The *Howrah Hitaiishi* [Howrah] of the 27th April complains indignantly of the arrangement which permits letters, &c., which arrive at Ulubaria railway station on the evening of one day to lie there till 9 or 10 o'clock of the following morning, and only then to be taken to the local post office to be sorted, stamped, &c., before delivery. It is pointed out that the Ulubaria post office receives quite a large number of letters, &c., daily and therefore may be expected to be self-supporting and able to supply the necessary funds for the employment of extra peons or clerks.

BIHAR BANDHU,
March 27th, 1907.

26. The *Bi-har Bandhu* [Bankipur] of the 27th April notes that since the abolition of the system of paying commission for the sale of postage stamps by private vendors, the stamps are not available in the town but only at the post offices, where they generally prevaricate in responding to the purchasers, for want of any gain. The paper draws the attention of the postal authorities to the matter, urging upon them the necessity of remedying the evil.

BHARAT MITRA,
March 27th, 1907.

27. The *Bharat Mitra* [Calcutta] of the 27th April, criticizing the attitude of the Secretary of State in his not favourably entertaining the Hon'ble Mr. Davis's proposal that Government officers should not be allowed to stand as candidates for the membership of District and Municipal Boards in India, remarks that the reply indicates the real worth of Mr. Morley, and that as long as he will continue in his present office, instances of such worthiness will be in evidence from his actions. By the bye, people hoped at one time that Mr. Morley would appoint an Indian to his Council. What a vain hope it was!

BHARAT MITRA.

28. The same paper notes by way of criticism that while the educated Indians have been so much trying for the general adoption of the Nagari character for writing out all the Hindi and Urdu documents in India, the Lieutenant-Governor of the Punjab has been taking steps to supplant the Hindi character by the Roman in the territory under his rule.

HINDI BANGAVASI,
April 29th, 1907.

29. Alluding to its summary of the debate on the Budget as published in its previous issue, the *Hindi Bangavasi* [Calcutta] of the 29th April observes that although the debate embraces a large number of important questions, nothing is heard of them after it is over. This has led some people to question the utility of adding more non-official members to the Councils, both Imperial and Provincial.

HINDI BANGAVASI.

30. Contrasting Lord Curzon's Government with that of Lord Minto with regard to their respective attitude towards the native press, the same paper remarks that while the former was comparatively liberal in its treatment of the native journalists, prosecuting only one or two of them, the latter has been all along keeping a stern look upon the native-owned papers, inasmuch as the editors of several native journals have had to undergo prosecution during the short time that Lord Minto has been the Viceroy of India. This has, consequently, led people to ask whether it is the fault of so many native papers or the defect in the administrative system of His Excellency's Government that has to account for such proceedings.

III.—LEGISLATION.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
April 25th, 1907.

31. In the course of an article headed "Mr. Hare and Rai Sitanath Ray Bahadur," the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th April writes that Rai Sitanath has now succeeded in unmasking Mr. Hare, whom one now sees in his real guise. Mr. Hare was thought to be grave and temperate. One did not therefore expect him

to show the levity and impatience he showed in his reply to one or two unpleasant observations which Rai Sitanath made in Council. Does Mr. Hare wish to follow blindly in Sir Bampfylde Fuller's footsteps? Why does not His Honour then follow in Sir Bampfylde's steps in the many measures of the latter which showed terrible cruelty and stupidity? Is a fear of losing office the principal reason why he does not do so? Anyhow, it does not at all look well that Mr. Hare should conduct himself like a *chela* (a follower) of Sir B. Fuller. If Sir Bampfylde had known how to govern properly, unfortunate incidents like those now happening could not have occurred in Eastern Bengal. Mr. Hare may have a thousand qualifications, but he has not yet been able to show one iota of the wisdom and tact necessary for the office of Lieutenant-Governor of Bengal.

Mr. Hare is exceedingly wroth with the famine-stricken in Eastern Bengal, because they did not agree to labour for the insufficient wages that he offered. What terrible cruelty! What does it matter to Mr. Hare that the people of the country cannot get their mouthful of meals? It is enough if he gets his salary month by month to the last pie. Let the Prince of Wales and Mr. Morley who spoke of the great necessity of Indian officials possessing sympathy take note how deep is the sympathy of the Lieutenant-Governor of Eastern Bengal with the population of the Province, famine-stricken and harrassed in numerous other ways as they are.

The abuse with which Mr. Hare replied to Rai Sitanath Ray's remarks on police expenditure shows complete loss of temper on His Honour's part and detracts from the gravity and dignity proper to the head of the Government of a Province. What right has Mr. Hare, Lieutenant-Governor and President of the Council as he is, to speak harshly to a member of that Council, who as a representative of his countrymen echoed in the Council Chamber the opinion of his countrymen and spoke of their wants and grievances?

It is said that the Nawab Salimulla as a supporter of the partition is a favourite with the governing authorities at Dacca, and that Rai Sitanath has incurred the displeasure of these officials because he has instituted a suit for the recovery of his dues against the Nawab. This idea is of course unfounded and incredible. Mr. Hare is of course not a light-minded person. But he cannot bear criticism of his administration. Why did a fair statement fearlessly made in Council by Rai Sitanath cause such intolerable pain to Mr. Hare?

VI.—MISCELLANEOUS.

32. The *Jain Gazette* [Arrah] of the 16th April is much distressed to hear that the Manager of the Upraily Factory,

JAIN GAZETTE,
April 16th, 1907.

The contemplated erection of railway bungalows on Sikhar Hill.

Madhuban, has in purpose to erect bungalows on the Parasnath Hill for use of the European railway officers. This hill, says the paper, has only one bungalow on it for the accommodation of the European visitors. Now, the erection of a good many others and the consequent slaughter of animals for providing food to their inmates will tend to hurt the religious feelings of the Jains, inasmuch as they have so great a regard for the hill that they consider it sinful to even spit there. The paper urges the necessity of approaching Government for redress, remarking that the British Government, in obedience to the dictates of justice, dislikes to interfere with the religious concerns of its subjects. The paper also recommends a wholesale agitation among the Jains on the matter.

33. The *Jasohar* [Jessore] of the 18th April writes as follows:—

JASOHAR,
April 18th, 1907.

"The mistake of the English."

Surely the evil planet, Saturn, now rules the destiny of the English, else why should they have partitioned Bengal in the teeth of unanims opposition, dispersed a conference, instigated quarrels between Hindus and Musalmans, persecuted popular leaders, and flogged and imprisoned boys? And why should incidents such as have occurred in Comilla, Mymensingh, Dacca, Barisal and other places have at all taken place? It is not by the sword that the English have so long governed India. We have helped in all spheres of administration. But what has made this peaceful order of things change? Why has rest given place to unrest? The answer is that Saturn rules at present the destiny of the English and the proud English have been led astray. The feelings of

the subject nation have been wounded and their sleeping powers have been roused. To Seraj-ud-dowla the representative of the East India Company held out the threat that if he did not do such and such a thing a conflagration would be kindled in the country which all the waters of the Hooghly would not quench. But to-day the fire which the representatives of the English nation in India are kindling in the hearts of the Indians will not be quenched by even all the waters of the seven oceans. Englishmen, beware. An evil spirit is guiding you to evil. Believe it, and while the fire is still low, quench it with measures calculated to benefit the subject nation. Acquire their heart-felt respect and rule in peace.

YUGANTAR,
April 21st, 1907.

34. Referring to the unrest in Eastern Bengal, the *Yugantar* [Calcutta] of the 21st April writes as follows:—

"The trumpet of time."

The Musalmans say that all their acts of violence are instigated by the *feringhi sarkar*. He whom we made the helmsman of our vessel and to whom we made over our religion for safe keeping, is today, after a long time, showing himself in his true colours. We were sleeping peacefully on the lap of a secret murderer, quite unsuspecting of his true character, and now he is requiting our blind faith by plunging his sharp weapon into our heart down to the hilt.

O ye blessed sons of the goddess of war, is it yet time for you to relapse into inactivity? Is this the time when you should spend your time in useless study? Let those who have personal interests to serve or are oppressed by titles remain prostrate like dead bodies. But you should forsake personal interests, ambitions and honour to punish the destroyer of your Mother. Will you calmly see your country reduced to ashes, and your brothers and sisters oppressed by bands of miscreants instigated from behind by the *feringhi*? Thousands are daily dying of famine and pestilence. And if the Mother so desires you, too, will die. But when you have been initiated in the mandate of the Mother, do not die like lambs and jackals. From every drop of blood that you will shed a hundred heroes will rise. The four quarters of the earth will roar with every shout that you will utter, heaven and earth will resound with the cry of *Bande Mataram* issuing from your Mother, the standard held by you will one day flutter in the free atmosphere of India; through the churning of the ocean of your blood will rise the tutelary goddess of India with a smiling face. Remember that you have none, besides your Mother, whom you can call your own. The day is approaching for her fetters to fall. How long will you remain inactive?

SANDHYA,
April 25th, 1907.

35. In the course of an appeal to Musalmans in connexion with the recent incidents at Jamalpur, the *Sandhya* [Calcutta] of the 25th April tries to explain to

Musalmans that the reason why they now enjoy so much favour at the hands of the *feringhi* is that with the Musalmans tamed down just as the Sikhs and Gurkhas have already become, the Government may find it possible to hold the locust hordes of Hindus in check. It is pointed out how after the conquest of Bengal, the *feringhis* at first employed the Musalmans in all the public offices and how subsequently they began to oust them, when English-educated Hindus became available. And also how for a time after the Mutiny the Hindus enjoyed official favour and patronage, to the complete exclusion of the Musalman. *Feringhi* historians like Hunter and Malleson have admitted that the Empire of the Musalman Badshahs was destroyed by the Hindus and that the Hindus are not a race to be tamed down by any means. That is why the Hindus have begun to be humiliated and the Musalmans have been set upon the Hindus like so many jackals. Furthermore, the *feringhis* have distinctly stated that their Empire in India is of no value except as a means of promoting their commercial interests, and *swadeshi* and boycott are two weapons that have struck into the stomach of the *feringhi* rhinoceros. That is why the *feringhi* has lost his senses. But whom will the improvement of *swadeshi* industries benefit most if not the Musalmans? Their *jolahas*, their *tantis*, their *bhistis*, their *chamars*, their *kumars*, &c., are in the deepest poverty and yet they go and break the image of the Hindus' goddess. And what do they do it for? Have they forgotten themselves so far for the sake of despised service and worthless titles of honour? Treachery to one's own self has ruined India and will ruin India yet. One could possibly have applauded

Musalmans if one could understand that by assaulting the Hindus and destroying the image of their goddess they had gained something substantial. But the fact is that they remain the slaves they were, and that by giving a sudden tug at those who are chained with them, they cause themselves pain and cut the throats of their fellow-slaves. There have been fools all the world over, but none yet like the Hindus and Musalmans of India. They who were but yesterday Emperors, wish to-day to live on a handful of alms and on the leavings of others.

36. It is rumoured, says the *Sandhya* [Calcutta] of the 27th April, that preparations are being made for a big fight in Mymensingh. The Magistrate and the District Superintendent of Police, Mymensingh, are hurrying towards the scene of action, and then follows Nawab Salimulla with the cry "May Rahim (God) give me 14 lakhs of rupees." On the other hand, Surendra Nath and Krishna Kumar have started. *Sakti-sel* (powerful missile) *lathis* are being gathered in thousands for the worship of the Mother. See how the Mother plays; how the *feringhi* bull has lost all self-control. It is rumoured that they have grown so bold as to think of intercepting Surendra Nath and thus preventing him from advancing to Mymensingh. Ah, that will lead to the fun—the war-witches will laugh hideously and dance furiously on the stage presided over by the Mother. It is also rumoured that the *feringhis* may throw obstacles in the path of the conference. It is a settled point with us to hold the conference. We must not give it up. It is not our object to take up the aggressive, to make riot and break the peace. But we must guard our privileges and stand by our point, and shall not care whether it be the *feringhis* or any of their kith and kin who oppose us. If they lay hands on Surendra Nath or try to disperse the conference, the goddess of war will descend on the scene. We shall save our rights and privileges and stand by our own point. If any one tries to resist us in this, there will be a conflagration. Gather strength, practice *lathis*, establish *swadeshi* thanas in all villages, and maintain our point of carrying *swadeshi* agitation against *bid'ahi* opposition. Give up the practice of weeping before *lats* and officials and going to the *feringhi's* law-court—save your own honour and your own privileges yourselves.

SANDHYA,
April 27th, 1907.

37. The *Sandhya* [Calcutta] of the 29th April has the following in the course of an article headed "The advent of Kalapahar: *Sabasadhana* (a *tantric* ceremony in which a corpse plays the principal part) by the Bengalis"—

SANDHYA,
April 29th, 1907.

The medicine has begun to take effect at last. Do you not remember Kalapahar and Alamgir Badshah? Reaction begins as soon as the cup of one's sin is full. And the cup of sin is filled by terrible oppression, by violating religion, by humiliating the gods, oppressing the innocent and sullyng the chastity of females. And it is also filled by the perversion of justice, and by meanness and partiality on the part of the rulers. And what of these items are wanting? The image of the ten-armed Durga is destroyed, the *puja* is rendered ineffective, the innocent are arrested, the honour of inoffensive and peacefully disposed men is lost; perhaps all is lost.

38. The *Sandhya* [Calcutta] of the 30th April publishes a photograph of the image of the goddess *Basanti* alleged to have been desecrated by Musalmans at Jamalpur, and then proceeds to remark:—

SANDHYA,
April 30th, 1907.

You regarded the *feringhis* as very good people, who would of themselves place in your hands the golden fruits of liberty, equality and fraternity. See now what kind of fruits they are now feeding you with. If you wait longer, you will be fed with funnier kinds of fruit. Sir Bampfylde Fuller was defeated when he attempted open face-to-face assault. That is why the *feringhi* is making moves in secret. The *feringhi* is not scrupling to shed blood for the sake of the pettiest profits derivable from trade.

Shame, shame on you, *feringhi*, that you have become the Raja of *gundas* in Eastern Bengal and encouraged *gundaism*. Is this the end of the heroism of which you brag so much? Under that impulse of *gundaism* you have desecrated the temple of the goddess *Dargamayi*, have arrested innocent men and looted houses on the pretext of searching them. Thanks to you, Bengal is now

covered with fields of jute, and cannot you procure rope to hang yourselves with? If you permit us, we shall get a two and a half cubits length of tough rope from the works at Ghosery and send it to you per Lord Kitchener to put round your necks. If you can summon courage enough to do so, put it round your necks and dip into the tank at Dalhousie Square and kill yourselves. For the sake of selling a few Manchester cloths you are prepared to wreck this Indian Empire. We repeat, you ought to hang yourselves.

Brother, what is there more to do? They have put indignity on the Mother. They brag that they do not interfere with religion. Religion has been interfered with now. You do not know them for what they are. When their interests are jeopardised they are ready to become demons. The stroke of this boycott has made mad dogs of them.

The *feringhi* newspapers say that by publishing the photograph of the desecrated goddess we are promoting racial ill-feeling. What shall we say, in reply, *feringhi*; the time is not yet, otherwise we should have replied to this impudence on the spot. We shall continue showing this figure of the Mother always and everywhere.

SANDHYA.
May 1st, 1907.

39. The *Sandhya* [Calcutta] of the 1st May has the following:—

Incidents at Jamalpur.

What have we known and learnt from the outrages at Jamalpur?

First, by leaving the duty of protecting life and honour in the hands of the *feringhi*, we have lost, as it were, the power of our right arm. Otherwise how could it be that the *gundas* smashed up the image of *Basanti*, and yet a number of human heads did not come down and roll at the goddess's feet at that moment? Furthermore, day before yesterday, on the pretext of searching, the *feringhi* Magistrate and Superintendent of Police stepped up with shoes on into the temple of the goddess *Dargamayi*. If we had not been destitute of all feeling, at least one of us would and ought to have been able to take his stand on that spot and say, "So long as a drop of blood remains in this body, you shall not do any indignity to the goddess."

Secondly, the *feringhis* have come to be *dushman* (inimical) to us. A Viceroy or some equally high official may say one or two sweet things, but the entire *feringhi* race is up in arms against us. It is by the force of the infallibly destructive weapon in the shape of the boycott which we have taken up, that the flame has been lighted up. We shall not give that up even at the cost of our lives and the *feringhi's dushmani* (enmity) also will not cease. You witnessed their behaviour at Comilla, and see it now again at Jamalpur. There are no cowards on earth like the *feringhis*. They can never themselves come forward and fight face to face. Sir B. Fuller set himself to fight in earnest, but he was worsted ignominiously. That is why the *feringhi* has now set us quarrelling amongst ourselves and is enjoying the fun.

Thirdly, there is a party well-affected towards the *feringhis*, who find themselves unable to part company with them. Just see how in the face of this danger and of these warlike incidents a party of members of the Legislative Council, led by Bhupendra, are arranging to raise subscriptions and send a wire to England. It is well to work for ourselves now, leaving these men aside. It were much better to have purchased 500 *lathis* and 500 bombs with this money.

Fourthly, the incidents at Comilla and Jamalpur have made it quite clear that our boys are prepared to yield even their lives for their country. Their brave attitude has awakened new hopes in us. They went to Comilla from distances of hundreds of miles and they have gone to Jamalpur also. It is their heroism and their efforts which have saved our honour. Fifty volunteers ranged themselves for a fight. Their terrible aspect awed the *gundas* and dismayed the *feringhis*. But they were compelled to come away on the advice of the older heads of the locality. It is reported that four lads have been arrested. The hearts of people all over the country are sore on their account. What is there to fear? What can the *feringhi* do beyond causing some pain to the body? Your valour and your prowess have glorified Bengal. We shall have to compose our army out of parties of these brave *Baddis* (Rajput boy-hero, related to Kana Pertab). For each boy there should be 25 to 50 *chandas*, *bagdis*, *goalas*, *chasas*, &c. There is no concealment any longer. We shall take on ourselves the duty of protecting our own life and honour. We shall

see who resists us in this. If the *feringhi* comes forward to oppose this work, then surely something serious will come about. It is life that is now in danger. It will not do now to write and make speeches quietly. It should now be all worship of the goddess of war and uttering incantations of fire.

40. The *Hindusthan* [Calcutta] of the 27th April writes as follows:—

"Vandalism in India."

Seeing that national unity is gradually growing amongst the Bengalis and bringing strength to them, the panic-stricken authorities are following, in a full measure, Sir B. Fuller's administrative policy. Complete anarchy consequently prevails throughout Eastern Bengal. Finding that their endeavours to force the patriotic boys and young men of the country to give up the *swadeshi* by crushing them under the wheel of the law have failed, the officials have hit upon another plan to serve their purpose. They have worked upon the ignorance, superstitions and rowdy spirit of the Musalmans of the country and encouraged, covertly if not openly, a few misguided Musalman leaders headed by the Nawab of Dacca to incite their co-religionists against the Hindus. The recent affairs at Comilla were the direct effect of this incitement, and there people have seen with their own eyes a state of anarchy not unlike that which is said to have been the characteristic of Magh (Burmese) domination. The authorities did nothing to prevent the catastrophe, and even since its occurrence have done nothing to mitigate the sufferings caused by it. Although it is urgently necessary to suppress the Musalman *gundas* for the sake of peace and good government, the local authorities are for suppressing the Hindus rather than the Musalmans. We clearly perceive that if the authorities continue to act on the policy of driving out one nail with another, the superstitions and misconceptions of the ignorant low-class Musalmans will be confirmed and a fearful anarchy will spread all over India. In that case the Hindus will be obliged to take steps to defend themselves. A violent conflagration will break out in the country, which not even all the waters of the seven oceans will quench. From Mr. Hare down to the lowest subaltern, every executive officer in Eastern Bengal is unfit to serve in the Province during the present time of unrest. Their incompetence, negligence, short-sightedness and want of ruler-like impartiality are having the effect of inciting the Musalmans to forget their wonted fellow-feeling for the Hindus and oppress them. In any other country oppressions such as have been committed on the Hindus at Jamalpur would have led to serious consequences. But the Hindus, who are by nature meek, are quietly enduring those oppressions. Will not these incidents open the eyes of the English? Have they not taken lessons from the history of the world? Are they doing right in encouraging Musalman oppression on the Hindus for the sake of a temporary advantage? Do not the English think for a moment of the consequence of this policy? Do they not consider that unless the Musalman *gundas* are immediately checked, torrents of blood will flow in Eastern Bengal? We therefore pray Lord Minto to stir himself to activity, to come down from the Simla Hills, make personal enquiries, check the course of oppression and console the innocent oppressed by punishing the oppressors.

HINDUSTHAN,
April 27th, 1907.

41. With reference to the proposal to erect a statue to Lord Clive, the

A statue to Lord Clive.

Bangavasi [Calcutta] of the 27th April inquires whether a memorial to Umi Chand should not be raised immediately beside that proposed for Lord Clive, the better to perpetuate Lord Clive's memory.

BANGAVASI,
April 27th, 1907.

42. Will the raising of a statue to the memory of Lord Clive, asks the

The proposed statue to Lord Clive.

Bharat Mitra [Calcutta] of the 27th April, please the Indian people, seeing that the proposal of having a dramatic performance in celebration of the events occurring in Delhi during the Sepoy Mutiny of 1857 has now been given up in London only because it was calculated to create discontent among them?

BHARAT MITRA,
April 27th, 1907.

43. Simultaneously with Lord Curzon's proposal to raise a statue to

Proposal to perpetuate the memory of Serajuddoula.

Lord Clive in perpetuation of his memory, there has sprung up, says the same paper, a proposal among the Bengalis to perpetuate the memory of Serajuddoula by holding meetings in all the different parts of Bengal, at which

BHARAT MITRA.

to discuss the real facts connected with the history of the Battle of Plassy. The matter, the paper adds, is at present under consideration.

BASUMATI,
April 27th, 1907.

44. The *Basumati* [Calcutta] of the 27th April writes that it is stated that in the previous week, a Judge of the High Court in the course of conversation warned a seditious newspaper editor, that official arrangements were now complete to get the editors of the *Amrita Bazar Patrika*, the *Sandhya* and the *Bande Mataram* convicted for sedition.

BHARAT MITRA,
April 27th, 1907.

45. The *Bharat Mitra* [Calcutta] of the 27th April criticizes the action of some of the sycophant Muhammadans of Lahore in their condemning, at a regular meeting, the conduct of some of the Lahore boys in creating a row and roughly handling some Europeans after the remand to jail of the editor and the proprietor of the *Punjabee*. Could not these sycophants, asks the paper, do so much as to say that it was disgraceful on the part of the European constables of Lahore to whip the people then assembled there, as also that it was like murdering justice on the part of the Punjab officials to proceed against the *Punjabee* and protect the *Civil and Military Gazette* when the latter also was guilty of a similar offence? The paper concludes that if there is God and anything like the Day of Judgment, Rafat Ali is sure to put the above questions to these Muhammadans.

HINDI BANGAVASI,
April 29th, 1907.

46. The *Hindi Bangavasi* [Calcutta] of the 29th April approves of the resolution of the natives of Bombay to boycott the *Times of India* because of its being an anti-Indian paper, asking who can say that a similar proceeding may not be adopted in reference to other such papers in India.

HINDI BANGAVASI.

47. The same paper regrets the fate of the two thousand Indian coolies in Natal whom the local officers decline to part with, notwithstanding their (the coolies') unwillingness to work there. The paper quotes Mr. Harcourt's reply to Mr. Ross's question on the subject lately asked in Parliament, and wonders why the matter was not made a subject of discussion therein.

SWADES,
April 29th, 1907.

48. The *Swades* [Calcutta] of the 29th April writes as follows :—
Under British rule the inhabitants of the different parts of India have learnt not to hate each other. To-day the educated Bengali and the Mahratti, the Sikh and the up-country man, the Uriya and the Madrasi are thinking kindly of each other and becoming accustomed to work in unison. Who can doubt that this is the fruit of British rule? Is it not the effect of high English education that we hear of Garibaldi and Mazzini in the fields and the markets, at home and abroad, and that a new sentiment has awoke among the masses of India? Is it not madness to bear malice against the English, through whose favour we have been inspired with a new life and a new sentiment? We have still many things to learn from the English, who are supreme men of action. The difference between us and the English is the same as that which lies between pupils and teachers. At this stage can any good be expected from a tendency to beat the tutor instead of attending to useful lessons? Irresponsible speechification without proper regard to our strength and surroundings can only bring ridicule on us. We admit that the English have a hundred faults. But there can be no doubt that if instead of trying to cure these faults and unmindful of the manifold good that the English have done and are doing us we try to instil in the minds of the masses malice against the English, the consequence will be fearful.

URIYA PAPERS.

UTKALDIPIKA,
April 20th, 1907.

49. The *Utkaldipika* [Cuttack] of the 20th April thanks the Lieutenant-Governor of Bengal for His Honour's deference to public opinion shewn by the postponement of the consideration of the Bengal Local Self-Government (Amendment) Bill to a future period. The writer observes that an important Bill like the one on the legislative anvil need not be hurried through the Council without considering all the points that may be made to bear on it.

50. The same paper thanks the District Judge of Cuttack for giving permission to a defendant in a suit filed in the Court of the Kendrapara Munsiff to have his suit transferred to Cuttack for disposal, as the defendant in question found considerable difficulty in engaging the services of a pleader out of the six available in Kendrapara, who were all won over by the plaintiff. This is a sad state of things in many *mufassal* courts.

UTKALDIPIKA.

The District Judge of Cuttack thanked.

51. The *Garjatbasini* [Talcher] of the 20th April complains that postal stamps are not always available in required quantities at the Talcher sub-post-office and that this inconvenience should be removed without delay.

GARJATBASINI,
April 20th, 1907.

A postal complaint.

52. Referring to a notice issued in the *Calcutta Gazette* for the acquisition of lands in Sambalpur for the office of the Political Agent there, the same paper infers that it has been resolved by Government to station the Political Agent permanently at Sambalpur. As the Superintendent of the Tributary States holds his office at Cuttack, it is no doubt desirable that the Political Agent should have his office at Sambalpur, but the distance between Sambalpur and Cuttack should be so minimised as to enable the Garjat Chiefs and their subjects to proceed to those places with ease and without any prohibitive cost.

GARJATBASINI.

The head-quarters of the Political Agent at Sambalpur.

53. The *Manorama* [Baripada] of the 22nd April thanks the Government of Madras for giving permission to the Uriya students in the Ganjam district to prosecute their studies in the public institutions in that district on the payment of half the authorised rates of fee. This concession has also been granted to the Muhammadan students in that Presidency.

MANORAMA,
April 22nd, 1907.

The Government of Madras thanked.

54. The same paper points out the evils of the revision settlement going on in Balasore. It was the object of this settlement to find out the fallow and waste lands that were made culturable after the last settlement, but as matter stands, the proceedings of a new settlement are in full swing. Another evil in connexion with this settlement is that the zamindars and lakhirajdars are being deprived of their rights in their *nij-chas* and *nij-jot* lands simply because they do not cultivate them themselves, but have given them to other persons either under the *bhag* or remuneration system. This is a piece of injustice to the zamindars and lakhirajdars, which they are resenting with great force. The *amins* are sowing seeds of dissension among the zamindars, lakhirajdars and their tenants by recording the names of wrong persons and thereby inducing the right persons to seek relief. Though the *amins* are paid at a poor rate, several of them have succeeded in remitting large sums of money to their homes, and these sums they have extorted from the people. This revision settlement was not at all necessary, and it brings about disquietude in its train.

MANORAMA.

The *Uriya and Navasamvad* [Balasore] of the 24th April writes in the same strain, and points out that since the English conquered Orissa they have all along shown respect for the *nij-jot* lands of the zamindars and lakhirajdars, and it is not understood why other persons should be permitted to have any interest in those lands, simply because they were required by certain circumstances to cultivate them for a temporary period.

55. The *Uriya and Navasamvad* [Balasore] of the 24th April opposes the abolition of the grant of commission to postal officers and peons on the sale of stamps by them, on the ground that the officers and peons in question are very poorly-paid men. This commission was a great incentive to work, and it should not be abolished without giving them some compensation in return.

URIYA AND
NAVASAMVAD,
April 24th, 1907.

The abolition of postal commission opposed.

56. The *Garjatbasini* [Talcher] of the 20th April states that rice sells at 13 seers per rupee in the Bamra State.

GARJATBASINI,
April 20th, 1907.

The high price of rice in Bamra.

57. The Kamarda correspondent of the *Uriya and Navasamvad* [Balasore] of the 24th April states that the prices of rice and paddy in that part of the Balasore district are high.

URIYA AND
NAVASAMVAD,
April 24th, 1907.

The high price of rice and paddy in Balasore.

UTKALDIPIKA,
April 20th, 1907.

58. The Arilo correspondent of the *Utkaldipika* [Cuttack] of the 20th April states that small-pox prevails in that part of the Cuttack district.

UTKALDIPIKA,

59. The Jajpur correspondent of the same paper states that cholera prevails in that subdivision of the Cuttack district and that a special doctor has been deputed to treat the patients suffering from that disease. It is said that itch is giving great trouble to many families in Jajpur.

UTKALDIPIKA,
April 20th, 1907.

60. The *Utkaldipika* [Cuttack] of the 20th April states that a fire broke out in Gaurasahi in Sheikh Bazar in Cuttack town in the last week and that it consumed 20 houses.

GARJATBASINI,
April 20th, 1907.

62. The *Garjatbasini* [Talcher] of the 20th April states that a great fire broke out in Talapatna in Rasol in the Hindole State and that it consumed many houses.

GARJATBASINI.

63. The Khariāl correspondent of the same paper states that properties worth Rs. 1,200 were stolen in village Duajhar in that State and the offenders have not as yet been brought to justice.

UTKALDIPIKA,
April 20th, 1907.

64. The *Utkaldipika* [Cuttack] of the 20th April states that there was good rain in the month of April and that it makes the people fear that the rainfall in July and August next will be short.

The Arilo correspondent of the same paper states that there was good rain in that part of the Cuttack district and that the agriculturists are cultivating their lands with a cheerful heart.

The Kendupatna correspondent of the same paper states that there was good rain in that part of the Cuttack district.

The Kendrapara correspondent of the same paper states that there were heavy showers of rain in that part of the Cuttack district.

The Jajpur correspondent of the same paper states that it has been raining in that subdivision almost every day from the 1st of *Baisakh* current.

GARJATBASINI,
April 20th, 1907.

65. The *Garjatbasini* [Talcher] of the 20th April states that there was a good shower of rain in Talcher in the last week.

GARJATBASINI.

66. The same paper states that it rained for four days in the last week in the Khariāl State. The agriculturists are busy in ploughing their lands.

SAMBALPUR
HITAISHINI,
April 20th, 1907.

67. The *Sambalpur Hitaishini* [Bamra] of the 20th April states that there was good rain all over the Bamra State in the last week and that the weather is very much appreciated by the agricultural community in that State.

URIYA AND
NAVASAMVAD,
April 24th, 1907.

69. The Kamarda correspondent of the *Uriya and Navasamvad* [Balasore] of the 24th April states that there was good rain in that part of the Balasore district in the last week.

UTKALDIPIKA,
April 20th, 1907.

70. The *Utkaldipika* [Cuttack] of the 20th April states that the Cuttack Saraswat Samiti held its annual meeting in the Cuttack Town Hall under the presidency of Prince Bikram Deb Burma, a scion of the Vizagapatam Royal family, who delivered an interesting speech by which the audience was much edified.

UTKALDIPIKA.

71. The Utkal Sahitya Samaj also held its annual meeting in the same place under the Presidency of the same Prince. After the Secretary, Mr. Viswanath Kar, had read his annual report, a medal was presented to Babu Krishnamohan Patnaik, who had written an excellent poem in Uriya. It was followed by an interesting speech delivered by Babu Pareswar Mahanti, on the present state of Uriya literature. This was followed by other literary effusions, which were more or less interesting. The President closed the proceedings by delivering a long but instructive speech.

72. The *Garjatbasini* [Talcher] of the 29th April states that the *Dole Jatra* in Angul sadar, which takes place on a ground adjacent to the houses occupied by Rai Narain Chandra Naik Bahadur and Babu Baidyanath Misra, is deteriorating and losing its importance owing to official opposition. It is a matter of great regret that the officials of Angul should stand in the way of a social and religious celebration like the *Dole Jatra*.

GARJATBASINI,
April 29th, 1907.

73. The same paper states that the *Pana Sankranti* festival passed off quietly and successfully at Rasole in the Hindole State under the able superintendence of Babu Syamsundar Nanda, the Manager of that State. The festival was attended by more than five hundred persons, all of whom were pleased with the various entertainments given to them cost free.

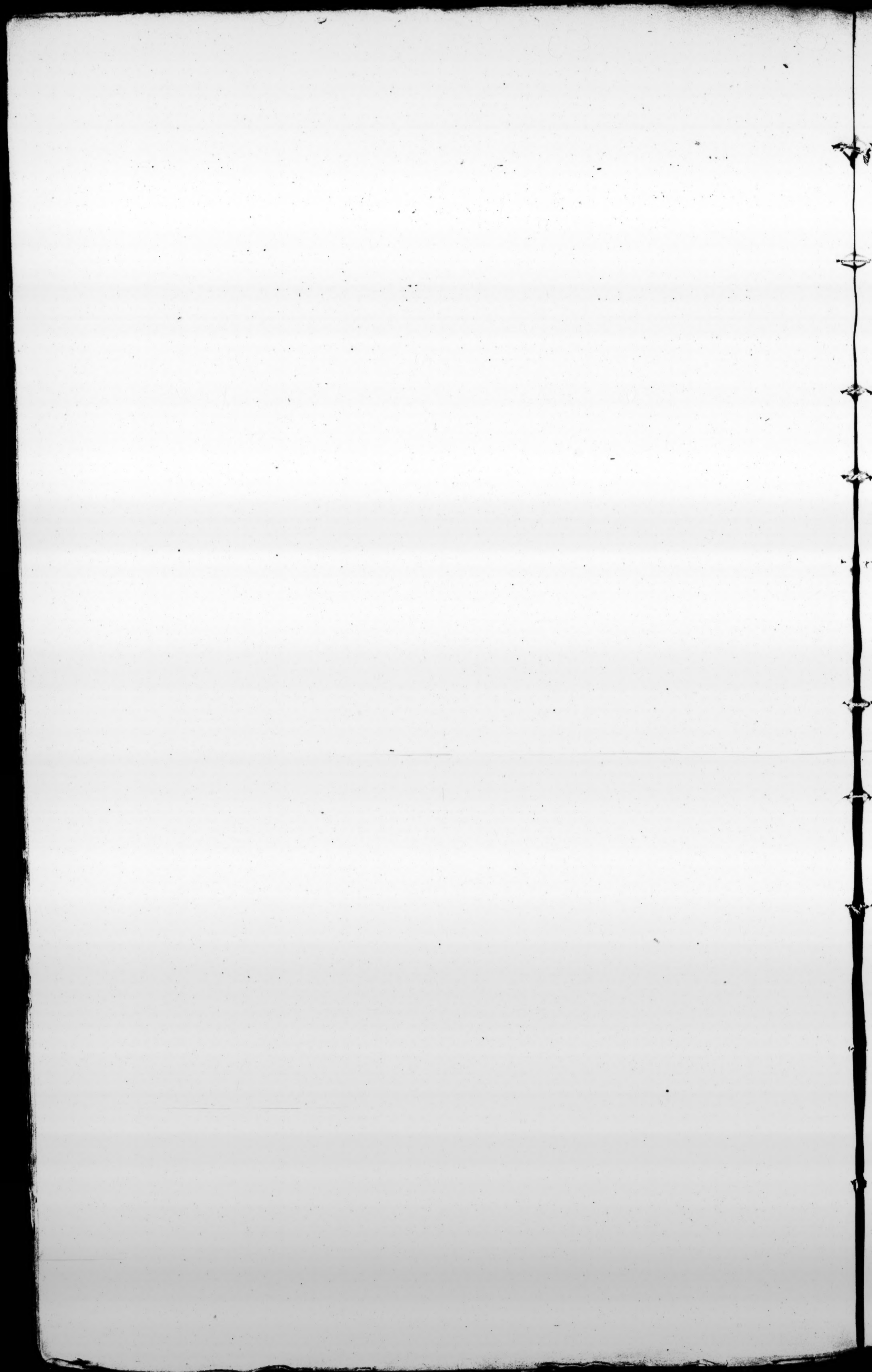
GARJATBASINI.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 4th May, 1907.



REPORT (PART II)

ON

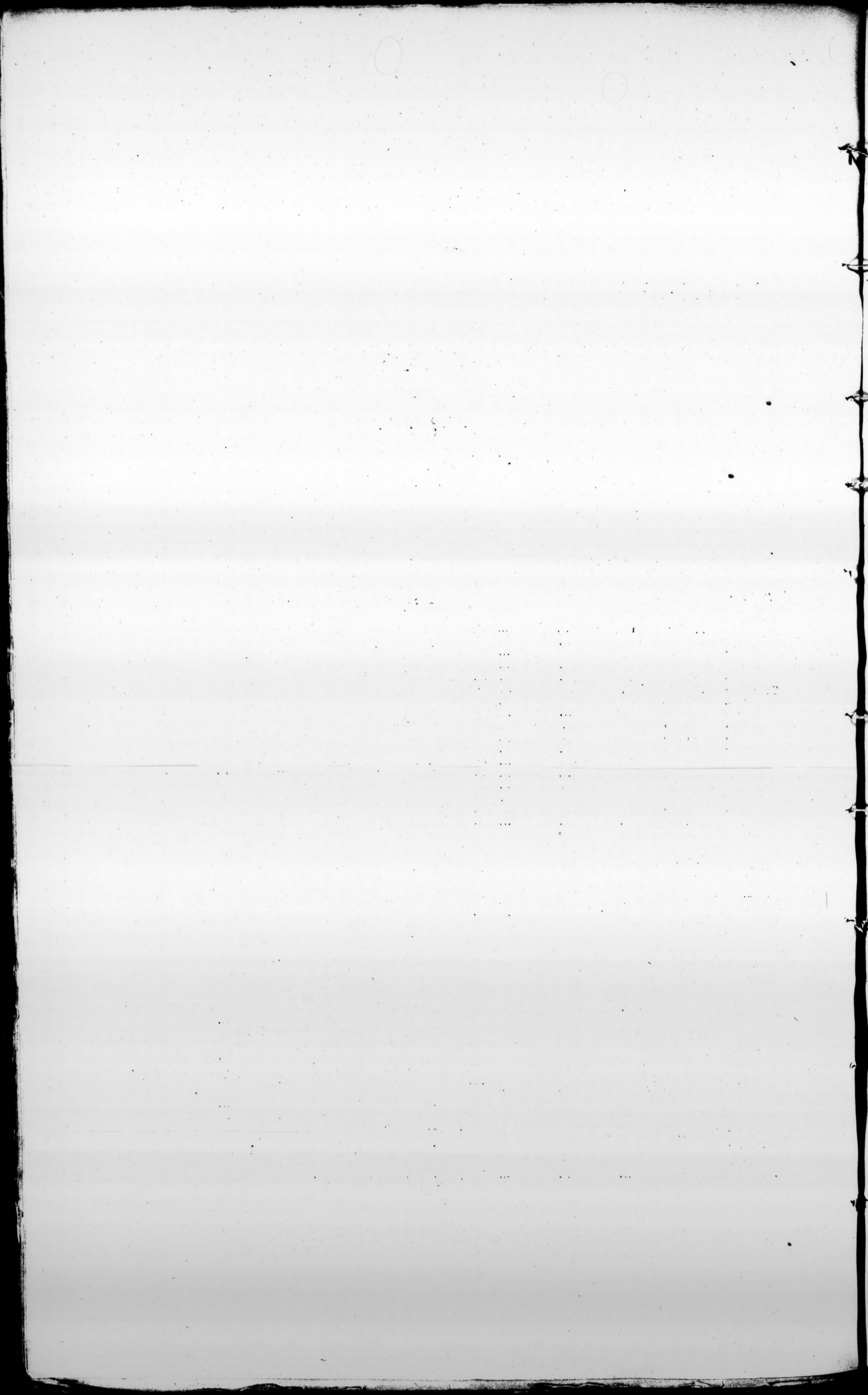
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 4th May 1907.

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II.—HOME ADMINISTRATION.

(a)—Police.

449. The *Beharee* deprecates the action of its local Bengali contemporary in respect of the lawlessness in Champaran which has followed the murder of Mr. Bloomfield, and advises those interested in the aggrieved parties to press the District Magistrate to deal with the complaint according to law, instead of sending messages to the Lieutenant-Governor or the Viceroy. If the Magistrate refuses to take action, the Sessions Judge and ultimately the High Court can be moved in the case. The allegations against the offenders are very serious indeed, and by persisting in refusing to take cognizance of them, the Magistrate lays himself open to the charge of trying to screen the offenders by burking an enquiry.

BAHAREE.
23rd April 1907.

450. Reverting to the subject of the lawlessness in Champaran, the *Beharee* cites the case in which 10 persons suspected of having murdered one Sudhi Lal Patwari, of Sunderpura village, were first charged with culpable homicide amounting to murder, and then with abetment of murder and house-breaking. Instead of dealing with the case properly and bringing the real offenders to justice, the police and amlas of the factory owning the village, joined in suborning the witnesses and bolstering up an absolutely false case against the accused. The investigation has been extremely perfunctory and haphazard, and reflects great discredit on the authorities. This case, followed by the murder of Mr. Bloomfield and the devastation of the village suspected of harbouring his assailants, discloses the inefficiency of the executive officers, and it is hoped His Honour the Lieutenant-Governor will set matters right by arranging for a more efficient executive administration of the district.

BAHAREE.
26th April 1907.

451. *Motherland* regrets to observe that no action has yet been taken by the authorities on the petition of the villagers, some of whom are implicated in the Bloomfield case. The men should be treated fairly according to English law, and mob rule either by police constables or factory hands should not take the place of judicial trial. Such injustice can never be contemplated by the authorities, in spite of any political differences there may be between them and the people.

MOTHERLAND,
24th April 1907.

452. The *Amrita Bazar Patrika* does not blame the planting community in Bihar for their intense indignation at the murder of Mr. Bloomfield, but considers that no reason why the innocent should suffer for the acts of the guilty. A regular reign of terror has been established in the village where the murder was committed, and the zeal shown by the local authorities at the expense of the public is most unjustifiable. Mr. Bloomfield, in spite of his many good qualities, was unpopular with many of his tenants on account of his habit of instituting petty civil suits for even one or two rupees. It was while witnessing the execution of a decree that some men, finding inevitable ruin before them, were driven to commit the foul deed.

AMRITA BAZAR
PATRIKA,
26th April 1907.

453. The people of Bihar, writes the *Behar Herald*, should be very grateful to the *Motherland* for its disclosures of the existing state of affairs in the Champaran district. The allegations call for an immediate and sifting enquiry by men above the influence of indigo planters. The causes that have goaded the famine-stricken tenants of Bihar to murder a respected indigo planter in broad daylight, urgently require to be unearthed by the Government.

BEHAR HERALD,
27th April 1907.

454. *Bande Mataram* observes that the course of events in East Bengal amply justify its warning that the Comilla disturbance would be followed by a general campaign of anti-*swadeshi* terrorism, with the Muhammadan mob as its instrument. The organized preparations for self defence by the *swarajists* at Mymensingh and Bhola saved the situation, but the fate of Jamalpur and Kshetirpar shows that the Hindus there seem to have done nothing but "hold a fast to express their mortification." They should, instead, have been gathering *lathies* and organizing plans of self-defence. These attacks are discreditable

BANDE MATARAM,
23rd April 1907.

to the Dacca leaders, and the people of East Bengal should see that such surprises are not repeated. All *mêlas*, *swadeshi* bazars, exhibitions, and public meetings ought to be protected by a strong contingent of volunteers.

AMRITA BAZAR
PATRIKA,
24th April 1907.

455. The *Amrita Bazar Patrika* contrasts the declaration of the Hon'ble Mr. Hare with the action of his subordinates in respect of the disturbances in East Bengal. His Honour promised to put down all rioting with a strong hand, regardless of creed and caste, but scarcely a week after his declaration, the Muhammadan rowdies committed the most atrocious outrages for which the local authorities did nothing more than deprive them of their *lathies*.

BENGALÉE,
24th April 1907.

456. As the Jamalpur outrage concerns the entire Hindu community in India, the *Bengalée* appeals to His Excellency the Viceroy to nip the mischief in the bud, or the Hindus will be driven to resort to desperate measures for self-protection. The repeated inaction on the part of the Eastern Bengal authorities points to the incompetence, if not something worse, of the officials from the Lieutenant-Governor downwards. It justifies the impression that the outrages were committed with the connivance, if not at the instigation, of the officials.

BENGALÉE,
26th April 1907.

457. The action of the Jamalpur authorities in assuring the Hindus that they could attend the fair without the slightest risk and then allowing them to be attacked by the Muhammadans, looks, says the *Bengalée*, as if the Hindus were inveigled into a trap by the authorities themselves.

BENGALÉE,
26th April 1907.

458. The *Bengalée* regards the recurrence of serious Muhammadan rowdyism in East Bengal as an indication that things there are drifting to a state of anarchy, and present a most unpleasant and serious aspect owing to the officials proving incapable or unwilling to prevent or suppress these frequent disturbances. The continuance of Sir Bampfylde Fuller's policy of "hammering" the Hindus and showing open favour to the Muhammadan community, if persisted in, will produce the most baneful results.

BENGALÉE,
27th April 1907.

459. In view of the unmistakable attitude of the authorities with regard to the Jamalpur outrage, the *Bengalée* urges the Hindus in every town and village to concert measures for self defence. An attempt may be made by the Local Government in East Bengal to describe the disturbance as a Muhammadan protest against the Hindu campaign of boycott, but this explanation is obviously incompatible with the fact that the movement has been in full swing for nearly two years, and has benefited the poorer classes of Muhammadans even more than the Hindus.

AMRITA BAZAR
PATRIKA,
27th April 1907.

460. While lamenting the desecration of the Hindu temple at Jamalpur, the *Amrita Bazar Patrika* cannot ignore the fact that the Muhammadan rabble are merely tools in the hands of some officials. The conduct of the authorities in attaching such importance to the case in which a rowdy Musalman was shot dead at Comilla, while ignoring the grievous assault on a Hindu chaukidar in the discharge of his duty, and the death of a Hindu boy drowned by the Musalmans at Jamalpur, clearly indicate the policy which is being pursued, and their inaction in the temple desecration case helps to strengthen this conviction. Such conduct on the part of officials has been unheard of in the annals of British administration in India. It will result in harming the Government more than the Hindus.

BANDE MATARAM,
27th April 1907.

461. *Bande Mataram*, writes that the "desecrated shrine, outraged sanctity of religion, blood of kindred, and offended honour of the cause and country," all cry out, for succour and vindication. The Barisal barbarities, Comilla cruelties, and Jamalpur *zulum*s are the results of a persistent policy which was adopted the same time as the partition of Bengal. It has, however, proved a blessing in disguise by spreading a spirit of nationalism which has taught the people to prefer death to dishonour and made them eager to vindicate the political manhood of the nation. It is gratifying to see that the people of Jamalpur are appealing to the sympathy of their countrymen and co-religionists instead of to the alien Government, for the authorities have thrown off the mask and no longer hesitate to show that

their procedure is "to give scope for anti-*swadeshi* violence and pillage and then to punish the *swadeshists* for the crime of self-defence or even simply for the crime of being assaulted."

462. The disturbances in East Bengal are regarded by the *Bengalee* as a warning from the Government to the Hindus that, if they persist in the boycott, Muhammadan rowdies will be instigated to chastise them and the Government will not protect them. If the people wish to serve the country they must therefore face persecution, defeat, and even death. This attitude of Government is welcomed, as it will help to form the nation after it has passed through the fiery ordeal.

BENGALIEE,
28th April 1907.

463. The *Indian Nation* concludes that there must be anarchy in East Bengal, since the almost incredible reports of the conduct of Muhammadan rioters and the action of the police in Jamalpur, have not being contradicted or explained away. If the Government wants to command respect, it must cease to display such imbecility. The inaction of the executive is discreditable to British administration and serves only to stimulate the spirit of rowdyism. The sufferers should get speedy redress, and "oppressors and victims ought alike to feel the strength of the arm of justice."

INDIAN NATION,
29th April 1907.

464. Writing on the subject of the Jamalpur outrage which has succeeded Comilla and Brahmanbaria, the *Indian Empire* expresses the opinion that the ignorant fanatic mob is not so much to blame for the outbreak of violence as the officials who have "helped in setting the engine of mob violence in motion either through inefficiency or foolishness."

INDIAN EMPIRE,
30th April 1907.

465. Writing on the subject of the Chaukidari Manual which is under preparation, the *Hindoo Patriot* reviews the changes in this body since the introduction of Regulation I of 1793 and regrets to find that the zamindar no longer has any voice in the nomination of chaukidars, although he is legally bound, as in the case of the "punch," to inform the police of crimes. The Government is advised to confide in the zamindars with regard to supervising the acts and morals of the chaukidar. The pay of the latter should be increased to attract a better class of men, and the *punchayet* should be placed under his landlord.

HINDOO PATRIOT,
26th April 1907.

(b)—Working of the Courts.

466. The *Indian Empire* voices the dissatisfaction of the public at the decision of the Punjab Chief Court in the *Punjabee* case. The conviction under section 153A, cripples the freedom of the Press, and effectually puts a stop to all future newspaper enterprise in India. The claims of law, justice, and common sense are sacrificed merely to teach editors of native papers a lesson.

INDIAN EMPIRE,
23rd April 1907.

467. It is regrettable, says the *Bengalee*, that the present Criminal Bench presided over by such an independent and fair-minded gentleman as Mr. Justice Stephen should have rejected as many as 20 out of 21 applications in one day. An application recently made for the transfer of a case from the file of a mufassal Judge who showed predisposition against the accused was rejected. Such conduct cannot be expected to give satisfaction to the public.

BENGALIEE,
26th April 1907.

468. Mr. Kingsford's unwarrantable leniency in dealing with the soldier who is proved to have committed a serious and unprovoked assault upon an aged and feeble Muhammadan coachman, is regarded by the *Bengalee* as a striking illustration of racial sympathy on the Magisterial Bench. It is discreditable to Government and fraught with serious political mischief.

BENGALIEE,
27th April 1907.

(d)—Education.

469. The *Hindoo Patriot* strongly supports Mr. Cunningham's plea for the improvement of secondary education, as also the necessity for bettering the pay and prospects

HINDOO PATRIOT,
25th April 1907.

of the Educational Service, both Imperial and Provincial. Government has not hitherto worked loyally for the complete success of education, but it is now sincerely trying to introduce a sound policy with a view to removing existing complaints.

(e)—*Local Self-Government and Municipal Administration.*

BENGALÉE,
25th April 1907.

470. The *Bengalée* commends Mr. Hart Davis's proposal to Mr. Morley that the Government of India should prohibit Government officials from offering themselves for election to Municipal Councils and District Boards. The object of these bodies is to give the people a training in self-government and an effective voice in the management of their civic affairs. They can well do without leading-strings, and the scandals in the Bombay Municipal Council, as also the conduct of the official Chairman of the Howrah Municipality, prove the reasonableness of the suggestion.

(g)—*Railways and Communications, including Canals and Irrigation.*

BENGALÉE,
24th April 1907.

471. The *Bengalée* is satisfied with the punishment awarded to the perpetrator of the outrage on a female railway passenger at Sodepur, but calls the attention of Government to the grave misconduct of the guard and driver of the train, who, according to the trying Magistrate, deliberately perjured themselves to save a brother in trouble. It is hoped the Eastern Bengal State Railway authorities will take suitable notice of this, and at the same time not fail to recognize the services of the Assistant Station Master of Sodepur, whose pluck and prompt action saved the woman's honour and brought the culprit to justice.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANDE MATARAM,
24th April 1907.

472. *Bande Mataram* condemns any attempts the Calcutta Police Court authorities may make to compel the clerical staff to undergo anti-plague inoculation. Serum treatment is still in its undeveloped experimental stage, and even in Europe and America they have not dared to abolish the "conscience clause" in regard to vaccination. No one dare preach compulsory anti-plague inoculation, and the Government should realise that the days of compulsion are over.

VI.—MISCELLANEOUS.

BENGALÉE,
28th April 1907.

473. To effectively remove the prevailing unrest, the *Bengalée* advises the removal of its cause—the partition of Bengal. The present Liberal Government have not resorted to oppression to efface anti-British feeling in the Transvaal, and coercion in Ireland has only had the effect of bringing Home Rule nearer. If, in accordance with the "gratuitous and irresponsible advice" of the *Times*, repressive methods were adopted in India, it would greatly increase the evil complained of and help the process of nation-building.

AMRITA BAZAR
PATRIKA,
23rd April 1907.

474. The *Amrita Bazar Patrika* points out the fallacy of the conclusions arrived at by the *Times* in attributing the unrest in Eastern Bengal and in the Punjab to the resignation of Sir Bamfylde Fuller. The disquietude prevailing in Eastern Bengal existed during Sir Bamfylde Fuller's tenure of office and was brought about by the old policy, which is still being actively carried on, of pitting the Musalmans against the Hindus and then refusing the latter all protection. The officials have thoroughly identified themselves with the Muhammadans and are openly providing them with legal help at public cost, instead of doing their duty by holding the balance even. The Government appear to have forgotten the lessons taught by the Mutiny, when the insurrection begun by the Hindus was joined in by the Muhammadans and so became such a serious affair. The unrest in the Punjab is entirely the result of the *Punjabee* prosecution, but instead of blaming the real wrong-doers, the *Times* finds fault with those who suffer from the actions of the authorities or resent their wrong doing.

475. The *Indian Mirror* is alarmed at the serious state of things prevailing all over the country and urges Lord Minto to deal firmly and promptly with the situation, which, if not speedily improved, will lead to the worst possible results. The disturbances in East Bengal should be put down with a strong hand, but the popular unrest in the Punjab must be allayed at once, for if the spirit of discontent seizes the Sikh army, the consequences will be most disastrous. In view of the excited feelings of the people, District Conferences and other political meetings in the country should have been postponed, and Babu Bepin Ch. Pal ought not to have proceeded to stir up the people of Southern India, thus adding fuel to fire.

INDIAN MIRROR,
26th April 1907.

476. *Bande Mataram* comments in scathing terms on the attitude assumed by its contemporary, the *Indian Mirror*, towards the struggle for emancipation which is being carried on by the new school. Instead of viewing the actual political state of the country, the *Mirror* displays the power of second sight and professes to see the administration shaping itself to modern needs. It is blind to the fact that the questions put by a number of insignificant Members of Parliament lead to nothing; that the Viceroy pursues only a policy of insincere conciliation and tentative repression; and that the Secretary of State is a Radical Minister professing Liberalism and practising hide-bound Conservatism.

BANDE MATARAM,
23rd April 1907.

Hysterical appeals and chidings brought on by selfish and narrow-minded consideration will, however, not divert the country from the great goal of national autonomy.

477. The recent demonstrations at Lahore have, in the opinion of *Bande Mataram*, come as a shock upon the white population. Great uneasiness prevailed lest the agitation started in Bengal should spread to the martial races, of whom alone Anglo-Indians are afraid, and whom they lose no opportunity of flattering and trying to separate from the Bengalis. "Englishmen respect and fear those only who can strike, and being a race without imagination or foresight, they are unable to realize that national character is not immutable or that the Bengalis, who could once fight both on sea and land, might possibly revert to the ancient type and put behind them their acquired timidity and love of ease." The journal is glad to find that passive resistance is being boldly carried into effect in the Punjab, and that the threat to arrest Sirdar Ajit Singh, if he addresses any public meeting in the Multan district, has been completely ignored.

BANDE MATARAM,
23rd April 1907.

478. A correspondent writes to *Bande Mataram* advocating the establishment of a "*swadeshi* Board of Commerce" which should be vested with powers to deal with all questions appertaining to the development of commerce and industry in Bengal and unite in itself the functions of an agricultural bureau. This would secure the *swadeshi* movement a permanent footing in the land, but to make it a success the people must learn to discard all foreign articles and try to produce all that the country needs. Both capital and skill can be found in India, but power to combine and bring them up to a workable footing has to be created. It is hoped that every true and honest patriot will rise to the occasion and effect the formation of the proposed Board.

BANDE MATARAM,
24th April 1907.

479. The progress of events from the 7th August 1905 shows, says *Bande Mataram*, that the Indians have learnt the value of self-assertion. Tired of long-endured oppression, they have presented a bold and united front to the insolent European office-master, and realising their strength in combining and effecting strikes, they have widely adopted this mode of passive resistance. Present events have their lessons, and to ignore these is to court death and dishonour. The occurrences in East Bengal destroy the effect of peaceful traditions and call forth and develop the fighting powers of the Bengali. District Conferences should help in the physical and military training of young men, and student volunteers, instead of playing at being soldiers, should learn to defend their

BANDE MATARAM,
24th April 1907.

countrymen and keep inviolate the sanctity of their temples. The sting of the insult offered at Jamalpur is unbearable and must goad the people into developing Kshetria virtues. The last sign is an injunction "to make ourselves so many fighting units without delay."

MUSSALMAN,
26th April 1907.

480. The *Mussalman* regrets to find that, although its countrymen are charitable enough to always relieve suffering humanity by granting direct alms, they will not strike at the root-cause of the prevailing distress.

Swadeshi from a humanitarian point of view.

They should realize the fact that by patronising indigenous industries they will help their people in distress and at the same time get an equivalent for their money. The *swadeshi* movement might be supported for the sake of humanity alone, if not out of patriotism.

BANDE MATARAM,
26th April 1907.

481. The Maharaja of Burdwan's advice to students to eschew politics during their school days has roused the ire of *Bande Mataram*, which refutes his arguments and recommends his following his own precept and postponing his oration to a riper age. The *swadeshi* movement cannot compete with free trade, so to afford it the necessary protection a strong feeling against foreign imports must be created. The students in actively interesting themselves in politics know what they are about and do not need the Maharaja's officious guidance.

A royal politician.

BANDE MATARAM,
27th March 1907.

482. A correspondent writing to *Bande Mataram* from Tippera censures the conduct of Lord Curzon in perpetuating the memory of the so-called Black Hole massacre and now proposing to celebrate the battle of Plassey and erect a statue of Lord Clive, the great forger. Indians should rather celebrate the 50th anniversary of the first war of Indian independence on the 10th May and the siege of Cawnpur by Nana Saheb on the 23rd June.

Celebrations in India.

INDIAN MIRROR,
27th April 1907.

483. In welcoming the return from America, of Mr. Indu Bhusan De Mazumdar, of Dacca, one of the most distinguished scholars of the Association for the Advancement of Scientific and Industrial Education of Indians, the *Indian Mirror* strongly advises its young countrymen to go to America for industrial education in preference to all other countries. Mr. Mazumdar has obtained the degree of Master of Science in agriculture in the Cornell University of Ithaca, New York State, and his services will be most useful in the industrial development of his country.

Return of a distinguished Indian scholar from America.

BENGALIEE,
27th April 1907.

484. The *Bengalee* questions the reason of Mr. Morley's reluctance in allowing the Government of India's scheme for the reformation of the Legislative Councils to be discussed by the public in India or Parliament in England. The question vitally concerns the Indians, and the Secretary of State's attitude in distrusting public opinion is not a healthy sign for a Liberal Minister. It would seem as if Mr. Morley's action in this matter will be similar to that of Lord Curzon's in the closing stages of his partition scheme.

Lord Minto's reform proposals and Mr. Morley.

NEW INDIA,
27th April 1907.

485. *New India* warns the people to be prepared for infinitely more rigorous measures of repression than have yet been tried, as the Government is bound to resort to them

The coming struggle.

when it finds that neither promises of liberal measures and sympathetic policy nor milder efforts at restraint will kill the new spirit in the country. The spread of the movement to the Punjab and Madras renders the situation keener every hour, and the pronouncement of the *Times* indicates that "no form of political agitation that threatens to be subversive will be tolerated," and that the present agitation "should be put down with a strong hand, if it is found to be subversive." The Government should, however, realize the fact that brute force will not pay, and that the denial of the right of public expression, instead of killing the new spirit of revolt in the people against the present irresponsible methods of administration, will only drive the movement underground and result in its becoming infinitely more dangerous to the present alien Government than underground Russia has as yet been in relation to the Russian autocracy.

486. The *Bengalee*, approves the Prime Minister's refusal to accord official recognition to the proposal for the institution of Empire Day and describes it as "an unmistakable and not unmerited snub to flunkeydom." The closer union of the Empire can only be promoted by equal treatment for all who are within its pale. Empire Day is a meaningless thing for British subjects in India, as in no part of the Empire, not even excepting the land of their birth, are they accorded some of those priceless rights and privileges regarded as "the inalienable birthright of every citizen of the British Empire."

BENGALUR,
28th April 1907.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITER'S BUILDINGS,
The 4th May 1907.

F. N. WARDEN,
Persl. Asst. to the Insp.-Genl. of Police, L. P.

